ΑΩ

The real treasure is that laid up through charity and piety, temperance and self-control. The treasure thus hid is secure, and passes not away. Though he leave the fleeting riches of the world, this a man carries with him—a treasure that no wrong of others, and no thief, can steal.—*Nidhikanda-Sutta.*

At the end of life the soul goes forth alone; whereupon only our good deeds befriend us.—*Fo-sho-hing-tsan-king, v.* 1, 560.

THE PATH.

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Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

DOGMATISM IN THEOSOPHY.

The Theosophical Society was founded to destroy dogmatism. This is one of the meanings of its first object—Universal Brotherhood. And Col. H. S. Olcott in his inaugural address in 1875, at Mott Memorial Hall, New York, said that such was the object in view, citing the bad effect that intolerance had had in the past. That address was read by Mme. H. P. Blavatsky before its delivery, or its contents were communicated to her, so that it had her assent, for she was present when it was delivered.

In the *Key to Theosophy*, in the "Conclusion," H. P. B. again refers to this subject and expresses the hope that the Society might not, after her death, become dogmatic or crystallize on some phase of thought or philosophy, but that it might remain free and open, with its members wise and unselfish. And in all her writings and remarks, privately or publicly, she constantly reiterated this idea. Of this the writer has direct evidence as to her statements in private.

If our effort is to succeed, we must avoid dogmatism in theosophy as

much as in anything else, for the moment we dogmatise and insist on our construction of theosophy, that moment we lose sight of Universal Brotherhood and sow the seeds of future trouble.

There is a great likelihood that members of the Sociery will insist on a certain orthodoxy in our ranks. They are already doing it here and there, and this is a note of warning to draw their attention to the danger. There is no orthodoxy in our Society. Even though nine-tenths of the members believe in Reincarnation, Karma, the sevenfold constitution, and all the rest, and even though its prominent ones are engaged in promulgating these doctrines as well as others, the ranks of the Society must always be kept open, and no one should be told that he is not orthodox or not a good Theosophist because he does not believe in these doctrines. All that anyone is asked to subscribe to is *Universal Brotherhood*, and its practice in the search for truth. For the efforts of those who are thus promulgating specific ideas are made under the sanction of the second object of the Society, which any one is free to follow or to refuse to follow as he sees fit. One may deny—undogmatically—reincarnation and other doctrines, or may assert belief in a personal or impersonal God, and still be a good member of the Society, provided Universal Brotherhood is subscribed to and put into practice.

If a member says he must formulate a God, or cannot believe in Reincarnation, none other should condemn or draw comparisons, or point to the writings of H. P. B. or any one else to show that such a member is untheosophical. The greatest minds on earth are puzzled by great ideas such as these, and yet, holding them, can still search for truth with others in a perfect spirit of toleration.

But at the same time it is obvious that to enter the Society and then, under our plea of tolerance, assert that theosophy shall not be studied, that the great body of thought and philosophy offered in our literature shall not be investigated, is untheosophical, unpractical, and absurd, for it were to nullify the very object of our organization ; it is a dogmatism that flows from negation and indifference. We must study the philosophy and the doctrines offered to us before we are in a position to pass judgment and say that they are not true or that they shall be rejected. To judge or reject before examination is the province of little minds or prejudiced dogmatists.

And as the great body of philosophy, science, and ethics offered by H. P. Blavatsky and her teachers has upon it the seal of research, of reasonableness, of antiquity, and of wisdom, it demands our first and best consideration in order that we may with fitness conclude upon its acceptation or rejection.

So, then, a member of the Society, no matter how high or how low his or her position in its ranks, has the right to promulgate all the philo-

sophical and ethical ideas found in our literature to the best ability possessed, and no one else has the right to object, provided such promulgation is accompanied by a clear statement that it is not authorized or made orthodox by any declaration from the body corporate of the T. S. Our Society must be kept free and open, no matter if, because we refuse to formulate beliefs as a Society, we remain small in number, for we can always be strong in influence.

An Hour in the Sanctum.

"I wish," said the Editor of *The Way* one morning to his *factotum*, "that you would run over the letters and see if there are any that need my attention." And here are some which the *factotum* read.

No. 1. "Dear Sir and Bro;

The Smithville *Weekly Clarion* has just announced that the Pope has offered a Cardinal's hat to Mrs. Annie Besant if she will abjure Theosophy and make her submission to the Roman See. I can hardly believe the report, and yet the *Clarion* is usually most reliable. Please drop everything and telegraph me the facts.

Yours fraternally,

John C. P . ."

No. 2. "Dear Sir,

I have had a very singular expérience, and write to ask you what it means. There is some Occult significance, I am sure, and I know no one but you to explain it. I had eaten a hearty dinner the other evening and was lying on a lounge in the twilight, calmly smoking, when I gradually seemed to pass out of consciousness for a time. Then a strange vision in which I took part occurred. (Three pages of description here.) Then it all passed away, and I found myself again on the lounge and my cigar out. The clock showed that about 45 minutes had passed. If you will interpret this for me, you will do me a lasting favor.

In much perplexity,

(No stamp was enclosed) Wm. L . ."

No. 3. "Jonesburg, Nov. 20th, 1891.

Dear Sir,

I enclose 75 cts. Please send me by return mail the two volumes of *Isis Unveiled*.

Yours respectfully,

Mary W . ."

(No State given, and stamp of P. O. on envelop illegible)

No. 4. "Dear Brother,

I have not been doing well in business of late, and think I could better myself if I moved to the city. Can you help me to find an opening, and would you mind looking for a suitable boarding-house? I can pay $5 a week, but of course want first-class accommodation, Madison Square preferred. I will look for your kind answer to-morrow.

Yours in truth,

(Mrs.) Susan H. F . ."

No. 5. "Dear Sir,

My little daughter, now 15, has been studying Theosophy for 6 months, and has written a paper on it which several persons in the village have thought very remarkable. My old aunt shed tears as she read it. We all think that you would be glad of it for the *Way*, and I send it on. If you have not space, perhaps the *North American Review* would like it.

With high regards,

Truly yours,

Ellen Ann J. . ."

No. 6. "Honored Sir,

I am deeply interested in Theosophy, and have also a Cure for Corns which has never been equalled. My usual terms are 50cts., but I will sell it for 25 to Theosophists. Let me hear from you soon.

With much respect,

Josiah M. T . ."

No. 7. "Dear Sir and Brother,

Two weeks ago I sent you an order for the *Theosophist* of last June. You said you would forward the order to India, but I have waited all this time in vain. Is this fraternal?

Yours with regret,

Francis D. G . ."

No. 8. "Dere sir

i have red a grate deal of filosofy and science and i want to understand your noo religion. i now all about mettafisics but what do you mean by Karmer? explane this to me and i may join your society. Their is nothing like trooth.

Yours in Trooth,

Philip P. . ."

No. 9. "Dear Sir,'

I enclose for your consideration a poem of 5 Cantos which I should be glad to see in the *Way*. Remuneration is not indispensable, though it would be welcome. In case you are unable to make use of it, please return it by registered mail.

Sincerely yours,

(No stamps were herein.) H. L. S. . . "

No. 10. "My dear Sir,

I have been greatly exercised of late upon certain problems in the Wisdom-Religion, and venture to ask light from you upon the following points. Doubtless you can clear up to me these difficulties, and thus further a student's progress.

1st. What is the relation of the Ego to the All?

2nd. Is consciousness indivisible on the plane of matter, or is it to be referred to supersensual conditions?

3rd. How are the assertions in the *Secret Doctrine*, pages 16, 41, and 132 of Vol. I, to be reconciled with the teaching in *Isis Unveiled*, pages 40, 77, 101, 226 of Vol. II?

4th. What is the true theory of cosmogony? Your early answer will greatly oblige. Very truly yours,

George L . ."

No. 11. (postal card.)

"Editor *Way*,

Please send me some copies of the *Way*. I am curious to see it. Yours,

Charles M. F . ."

No. 12. "Dear Sir,

I have long known myself to be possessed of rare spiritual gifts, but they need cultivation. I should greatly thank you for some guidance, as also for the address of a first-class medium. Do you know of a good astrologer?

Your obedient servant,

H. L. M . ."

No. 13. "My dear Brother,

The novel upon which I have been at work, *Cupid in Tibet*, and which gives details of life in the fastnesses of the Mahatmas, is now completed, and I am very anxious for your judgment upon it. I have sent you the MSS. by express. Will you kindly read it with care and tell me in what small ways you think it can be improved? One other favor; kindly arrange with one of the best publishing houses for its issue.

If I was not a Theosophist I could hardly think of exacting your time, but I know that you live but for the Cause.

Most fraternally yours,

Belinda Catherine F . ."

No. 14. "My dear Sir.

Three copies of the *Way* have gone astray through the carelessness of our new carrier. Please make good this loss, as I do not like my set spoiled. Yours, &c. &c.

James S. C . ."

No. 15. "Chicago, . .

"Sir,

You have not yet answered my letter. I should like your immediate reply.

Yours,

John M. L . ."

(No street and number address, and no date of letter stated.)

At this point a messenger entered with a telegram. The Editor read it and handed it to the *factotum*. Here it is :—

"Galveston, Texas. Have just heard of Mrs. Besant's coming. The two Theosophists here are most anxious to meet her. Please arrange for lecture here. Edward C. D . ."

"Did you find any trouble with the letters thus far?", asked the Editor. "None," answered the *factotum*. "But you may possibly think it expedient to de-flavor slightly my replies." THE FACTOTUM.

A PARABLE OF REINCARNATION.

[READ BEFORE RAMAYANA T. S. BY MRS. M. M. PHELON.]

Out of the garden of the earth grew a pair of leaves. As they rose slowly from the surface, other leaves were added with stem and twigs, and at last, when the summer drew to a close, a well-developed shrub showed itself. It grew strong also in the various woody parts, from the putting forth of many leaves. Otherwise no sign appeared of what its purpose was, whether blossom or fruit. So the summer passed and the autumn came. When the early frosts of winter touched it with their blighting fingers the leaves disappeared, but the resistance of concentrated fibre in that which remained became more and more apparent. The snows fell, covering entirely all that had accrued of acquisition and assimilation.

Time, the recorder of the interweaving cycles of the Universe, stands not still. In due season the voice of the spring made itself heard. From out the disappearing snows the shrub once more shows itself, the same in the outer as when it disappeared from view. But not the same in the inner, for there had been a change by which the wood itself had ripened both for resistance to attacking force or influence from the outer, and for the perfecting of the power of receiving that which might be offered for its acceptance. Under the genial, kindly touch of the sun's rays, and the moisture of the showers, stirred the impulses of sequence, to fashion out of the forces hitherto stored up the buds, those indices of the renewed flow of life. They grew until the confining sheaths gave way, and that which

had been concealed was revealed. Once more in the former fashion the shrub rejoices in the glory of stalk, twigs, and leaves. As the season wore on, to the watcher appeared, from one of the strongest centers of growth, a new formation. To the nourishment and development of this, all the energies of the rest of the plant seemed to be drawn. Still, this in the outer was but a stem and leaves, but upon the summit, as if crown-borne, rose a bud, quite different from the buds from which the leaves were unfolded. It was a bud of promise, of hope, of creative energy, of power, of possible unfoldment.

Looking at it from the outside, none could tell from either its size or the greenness of its covering what might be within it. Little by little it approached its maturity. The twisted points of the outer sheaths of the bud gradually loosened their hold one upon another, and as they fell apart a faint color flushed the edges. Still they loosened yet a little more, until at last, as if suddenly shaken out, the glorious beauty of the soft material of the flower revealed to the eye of the passer-by all the splendor of its coloring, and permeated the whole atmosphere with its fragrance. There is now no further question as to the contents of the bud.

Yet a little longer, and that which was so beautiful, appealing to the sense of touch, sight, and smell, finishes its mission. One by one the petals fall away, and in their place is developed a calyx or capsule. In this, securely sealed from light and from the curious eye of the meddling investigator, in darkness the wonderful transmutation takes place, by which the transmission of life in direct sequence from the plant to the seed occurs.

No human eye nor even human knowledge can say when, or where, or how there first falls upon the seed the impinging shadowing of the One, by which in years to come, under favoring circumstances, it shall produce after its kind. No one can tell the precise moment when the Omnipotent finger places within the tiny receptacle the condensation of the future shrub, enclosing it within its casket, locks the door and flings away the key. But man is familiar with the result. He knows that seed-time and harvest exist, that they always come, and will so continue to come, so long as the present race shall continue to live upon the earth.

This, O man! is a symbol of all individualized life, more perfect, perhaps, than any other, the type of reincarnating lives among the earth-born.

In the coming and the going of the seasons, in the disappearing and reappearing of new foliage to the shrub, which constantly gathers strength during its passing struggles with wind and weather, we see the incarnating ego putting itself into a new outer covering. This is temporary, because limited by the years of the incarnation; but always sure to be discarded when the purposes for which it was needed are finished.

As the stems and twigs absorb through the leaves the force, energy, and magnetic qualities needed to maintain equilibrium in growth, so do the bodies of the incarnation furnish the ego with whatever is needed for its strengthening and growth. As the incarnations are thus typified, so also is foreshadowed the spiritual unfolding and expansion by the blossom.

No man knows nor can tell what shall be the outcome of a life, measured in soul growth. But borne aloft as the crowning work of a life, all that is absorbed is spiritualized, and formed and molded into the highest perfection of form, color, fragrance, and sound. The sounds of the blossom rarely reach the corporeal sense of hearing, but that does not in any sense prove their non-existence.

As the blossom finally bursts into full bloom in all its perfected lovliness, so at last, having gathered and assimilated to itself everything possible from its incarnation, the soul also suddenly blossoms: mortals call this action death. As the flower seemingly has no connection with the rest of the shrub and leaves, simply because it is on a different stalk or plane, so the soul at the moment of dissolution is transferred to the spiritual plane. Then, as in the formation of the seed capsule, part of the outermost coverings are sloughed off, so that which is not necessary to the soul's unfoldment is left heaped up nearest to the earth plane. When separated into their ultimate elements, they can again be of use in the creation of new forms.

But as in the seed capsules new processes of assimilation and formation go forward, so in Devachan, within the soul, there must also take place assimilation, adaptation, and quickening of all the intensity of impulse, until, like the coiling up of a spring, the desire to still further pursue its journey through the immeasureable spaces of the Universe increases to such a point that reincarnation is once more inevitable.

Thus is typified by the growing shrub the whole cycle of the incarnating ego, and the soul life, as it passes from incarnation to incarnation, through all the revolving æons of the endless ages. As below, so above.

Of "Metaphysical Healing".

The time for temporizing or for silence in respect to what are severally styled "Mind Cure", "Mental Science", "Christian Science", and the like has now come to an end, and the moment has arrived when something definite should be said on these as well as some other subjects. The first note was sounded at the theosophical convention for 1890,[1] when in the message sent by H. P. Blavatsky she wrote that some of these practises

1 Rept. of Conv. 1890.

were of the nature of black magic as explained by her in that message. She says "In other words, whenever the healer interferes—consciously or unconsciously—with the free mental action of the person he treats, it is Black Magic". At that time many persons were hurt, some on their own account and others on account of the feeling they had that people of the class who believe in and practise these so-called sciences would be thus driven away from the Society. Several members accordingly studiously refrained from mentioning the matter, and in many quarters it fell into silence absolute.

In the first place, it cannot be said that no cures have ever been accomplished by means of the practises referred to. There have been cases of cure. For, indeed, one would have to be blind to the records of the medical profession to say that the mind has no part to play in the cure of diseases. That it does have, as any physician knows, for if the patient continues to be depressed in mind there may be a failure or even a death. But this is not "mind cure" nor "mental cure". It is an assistance to the regular treatment. And as very many of the troubles of people are imaginary, sometimes in the acute form because of imagination, it does happen in those cases that a cure may be effected by the schools we are speaking of. Some nervous derangements may be thus cured. And if that is brought about by directing the mind of the patient to high thoughts, there can be no objection to it. But if the mind is filled with wrong philosophy, or if the affirmations and denials found in these "sciences" are used, or the "construction of the divine and spiritual form" be gone into, the whole thing is bad.

And here it is well to state our position about the cure of bodily ailments. It is that inasmuch as they are of and in the body, those that come from a wrong attitude of mind will disappear when we are contented and self-centred, while those that are chronic, being mechanical and physical, ought to be treated by such means and not by an attempt to drag the spiritual and divine down to this plane of being. In none of the ancient schools was it permitted to one to use for himself, or to sell, the divine or spiritual powers. Furthermore we see that the savages are the most healthy of men. Yet they know none of these things and do not care for such ideas. Yet although the Red Indian of the early days did much murder and lived not righteously, he was a fine specimen of physical health. This shows that health may be maintained by attention to the ordinary laws of nature on the material plane by attending to hygiene and exercise. Yet again, looking at the prize-fighter and the athlete, it is plain that they, by attending to the same rules and wholly disregarding the fine theories of the mental healers, become well and strong and able to bear the greatest fatigue and hardship. It was the same in the days of the athletes of Rome and Greece.

A number of fallacies have to be noticed in these systems. Using the word "thought", they say that our diseases are the product of our thought, bnt they ignore the fact that young children of the tenderest age often have very violent diseases when no one will say they have had time or power to think. Babies have been found to have Bright's disease and other troubles. This is a fact that looms up before the arguments of the mental healer and that never will down.

But regarding it from the theosophical side, we know that the thoughts of the preceding life are the causes for the troubles and the joys of this, and therefore those troubles are now being exhausted here by the proper channel, the body, and are on the way *down and out.* Their exit ought not to be stopped. But by the attempt to cure in the way of the healer they are stopped often and are sent back to the place they came from, and thus once more are planted in the mind as unexpended causes sure at some other time to come out again, whether in this or in another life. This is one of the greatest of dangers. It will in many instances lead to insanity.

The next fallacy is in the system of affirmations and denials. To assert as they do that there is no matter, that all is spirit, and that there is no evil but that all is good, and that "this my body is pure and sweet and free from trouble", is philosophically and as a mere use of English false in every respect. "Spirit" and "Matter" are terms that must exist together, and if one is given up so must the other disappear. They are the two great opposites. As the Bhagavad-Gita says, there is no spirit without also matter. They are the two eternities, the two manifestations, one at one pole and one at the other, of the absolute, which is neither matter nor spirit but wholly indescribable except as said—it is at once spirit and matter. Likewise Good and Evil are two opposites mutually existing, the one necessary in order to know the other, for if there were no evil we should not know what to call the good. One might as well say that there is no darkness but that all is light. By these foolish affirmations all relativity is abolished, and we are asked to abandon all proper use of words in order to satisfy those who wish to show that optimism in all things and at all times is the right position. The "Christian Scientist" goes further and says God is all good, the argument being in fact nothing at all but a play on the word god. It would not work in Spanish, for there good is *bueno* and god is *dios.* This assertion calmly refuses any admission of the patent fact that if God exists he must be evil as well as good, unless we revert to the old Catholic idea that the devil is as strong as God. And even if we say that God made the devil and will one day stop him, the evil is a part of God unless in some respects he is not responsible for the world and beings. But the last affirmation, that one's body is sweet and pure and free from disease, is degrading as

well as false. It may be true that bodies are illusions, but they are not the illusions of single individuals but of the great mind of the race, and therefore they are relatively real—as they are now constructed—for the minor beings who make up the race. No one has the power to escape from this great illusion of the total mind until he has risen to an actual conscious realization of that mind in all its departments. The affirmation has its refutation in itself, for if one person can thus destroy this relativity so far as he is concerned by merely affirming against it, how is it that the illusion still remains for and has sway over the remaining millions? Still more we know that the body is a mass of things that are not good nor pure, and that in the abstract sense of these affirmations the most unnoticed physiological operations are actually disgusting.

The line of demarcation between black and white magic is very thin, but it is quite plain when one sees the art of healing by means of such high forces as are claimed by these schools practised for purely selfish ends or for money in addition. There is danger in it, and all theosophists ought to look well that they do not fall themselves or cause others to.

The great danger is from the disturbances that are brought about by the practise. It is a sort of yoga without any right knowledge of method; it is blind wandering among forces so subtle and so violent that they are liable to explode at any moment. By continuing in the way taught a person actually from the first arouses latent currents of the body that act and re-act on the astral and physical and at last bring about injury. I have in mind several cases, and some of them those of actual insanity due wholly to these practises. Of these I will say more at another time, and may be able to present a record that will astonish those who, merely to cure some ailment that medicine is fully able to deal with, go aside instead and play with forces they have no knowledge of, and put them also into the hands of others still more ignorant, all the while deluding themselves with the idea that they are dealing with high philosophy. The philosophy has nothing to do with it except to act as a means to centre the thought so that inner currents may come into play. The same result might be brought about by any system of talk or thought, no matter how erroneous.

WILLIAM Q. JUDGE.

A TALK ABOUT THEOSOPHY.

Theosophy is undoubtedly the religion of the future. Human intellects are growing away from creed-cumbered Christianity as it is taught in most of the churches.

Fifty years ago, only an occasional daring soul was brave enough to question the truth of the Trinity, or doubt the efficacy of a vicarious atone-

ment. To-day hundreds of strong, upreaching minds express their dissatisfaction with such a creed, and demand something more in keeping with the progress of human intelligence. Every thinking mind must realize that the ultimate spiritual development of man can only be retarded by a belief that a death-bed confession of Christ, as the Son of God, can atone for a life of sin and selfishness.

It would be a poor method of making a young man industrious to tell him that whatever debts he might incur, or whatever extravagances he indulged in, a devoted relative would assume his liabilities. The sooner the young man learns that he must toil and suffer to pay for his excesses, the sooner he will reform his ways.

The Chinese merchant is not allowed to continue in business unless every debt he owes is paid at the New Year; as a consequence the Chinese merchant is the most honorable in the world, and bankruptcy is seldom heard of there. It is exactly the same with spiritual bankruptcy. Fully impress upon a child's mind that he must pay here and hereafter for every selfish and sinful act, and he will attain a higher degree of morality than one who believes that his deeds can be washed away in Christ's blood, or paid for by generous gifts to the Church, and that he can by sudden repentance finally be taken among Heaven's honored hosts.

Theosophy teaches the necessity of an unselfish life, in thought as well as in deed. It tells us that we are responsible for each word, act, and thought, and that by these words, acts, and thoughts we are daily building ourselves perishable or permanent mansions. We can not put bad and poor material into our soul-house to-day, and to-morrow say "Lord, I repent," and have the slothful deed remedied. The bad bricks must remain, but they may serve as warnings to us in the future. It teaches us that we are part of one supreme system, and that we are surrounded by illimitable spaces, filled with godlike forces and powers, who will aid us to any height or attainment if we put ourselves in harmony with them; and it teaches us that within ourselves lie undreamed-of and superhuman powers that render us godlike in strength if we choose to develop them. It teaches us that selfishness is the root of all evil, and only in subjugation of self can peace be attained.

"Why!", exclaims the Christian, "all this is what Christianity is at the core!"

Ah, yes, my dear Christian, all religions are the same at the core, for the core is the essence of God's love. But Christianity, like many other religions, has grown away from the core, to a very tough rind of creeds and dogmas.

"Do as you would be done by" is the core of Christianity, as of Theosophy. But I can count upon the fingers of one hand the church members of my acquaintance who place this phrase higher than any portion of the catechism or creed of their denomination, and who regard its obedience

to be of more import than the strict observance of Sunday, or partaking of Communion, or a belief in the Trinity.

Few of our prominent divines follow this motto to the extent of avoiding narrow prejudices and belittling quarrels over dogmas and creeds. The recent Church wrangles which disturbed the spiritual nerve-centres of the United States were sufficient to turn devout natures away from modern Christianity, in search of something more elevating and strengthening.

Theosophy has received many converts, owing to the undignified quarrels of Christian clergymen, but alas! Theosophy has other than true followers as well as Christianity, and already its ranks need weeding. Fad-lovers, seekers after the marvellous, restless souls who desire change, and sensational people who desire to astound the world, are all crowding into the broad aisles of Theosophy.

The man who to-day says "I am a Theosophist," needs watching.

One of the founders of Theosophical Branches in America retarded my early desires for investigation by his pretense of occult knowledge of my personal affairs, which I know he had learned by quizzing a mutual friend. This was followed by an exhibition of petty jealousy and vanity which made many, for a time, doubt the worth of a religion that could produce such leaders. This man is no longer regarded as a Theosophist, however, although he undoubtedly is a magician of some power.

A man who claims to be an advanced Theosophist, and who is writing a book upon the subject, was endeavoring to enlighten me on some intricate points of its mechanism recently. I was interested in his assertion of having visited a friend's house in the astral body that day, and in his description of the various forms he saw surrounding different people. But when I detected in him a vein of intense selfishness in the small daily matters of life, and saw him display uncharitableness and discourtesy, I lost my interest in his occult powers. This man cared only for the phenomena of Theosophy, evidently, and pursued his studies with a desire to startle, not to benefit, his kind.

It seems an unfortunate fact that such a man can develop his occult powers to a great degree, without living up to the higher spiritual demands of Theosophy. Yet such is the case. Without doubt this man could project his astral body to a distance, and could behold mysterious forms; yet he certainly does not walk in the noble eight-fold path to Truth, for this journey demands among other things Right Thoughts, Right Speech, Right Endeavor, Right Meditation, Right Doctrine.

In speaking to me of a lady acquaintance he said, "Although so young, she is a full fledged Theosophist." The young lady modestly assented to this, and assured me she could feel a person's "aura" the moment she entered a room. Within a week, however, I detected her in jealous backbiting and malicious gossip concerning a rival who had never harmed her

in any way. It seemed a misfortune that this young lady could not detect her own aura and improve upon it. She seemed better fitted for Church sewing-societies than for Theosophy.

Hartmann says, "There is nothing more productive of a tendency to develop selfishness than the development of a high degree of intellectuality without any accompanying growth of spirituality."

I can only account for the remarkable evidences of selfishness among some Theosophists in this way. Those who study it with the brain only, and pursue it as a Science, are able to develop certain hidden powers which they possess, but they also develop intense selfishness with these powers. Such people are far more dangerous to the progress of humanity to a higher goal than the creed-bound Church member; and just in the proportion as they are stronger. It requires no strength to accept the idea of the vicarious atonement. It requires only passive inactivity of mind. The creed-crammed Christian mind is not progressive, and not dangerous; but the intellectual Theosophist who has neglected his spiritual development is a dangerous character.

I once met a pronounced Theosophist of this order, who would not kill a mosquito because he did not believe it right to take life. Yet he did not hesitate to take credit which belonged to others, in a petty spirit of wanting all the glory in his vicinity. Such a man, and the woman who disseminates scandal, are mere pretenders in the Courts of Theosophy; however much they may have developed their occult or intellectual powers, they should not be allowed to represent the religion.

A research into Theosophy can bring harmful knowledge alone, unless the spirit is developed with the mind, and made to crave the highest good, which means the extinction of self for selfish purposes. The true Theosophist cares little about phenomena, and does not boast of his powers in that direction; his life is open to the most scrutinizing investigation, and his influence is as inspiring and comforting as the sunlight. He is a "spiritual power for good," and delights in giving pleasure and help, and asks no reward save his own consciousness of being an instrument of the Powers of good.

It is impossible for the true Theosophist to feel jealousy or envy, he holds himself responsible for every thought, because he knows far better than any other the power of thought. He knows that by rigid control of his thoughts and their right direction he can bring himself into harmony with all the forces of the Universe and develop the God within him.

Christ was a perfect Theosophist, and the miracles he performed were the achievements of his spirit, which was wholly in league with the forces of beauty, light, goodness, and truth.

There is a Christ in each one of us, and the way to the true Christ is through Theosophy.

ELLA WHEELER WILCOX.

Hidden Hints

in the Secret Doctrine.

(*From p. 212 to p. 252, Vol. I.*)

By W. Q. J.

From p. 212 to 221 the reader can for himself find all that the author of the *Secret Doctrine* desired to give out in those pages.

What are Elementals? In describing the groups of the Hierarchies the 6th and 7th groups are touched on at *page 221*, where it is said that elementals are a part of the numberless side groups "shot out like boughs of a tree from the first group of the four." And they are all subject to Karma (19th line, p. 221), which they have to work out during every cycle. As it is said, lower on the page, "A Dhyan Chohan has to become" such, it must follow that even a Dhyan Chohan was once at work in the planes of being where elementals are, and from that rose up to the higher place; this must be under the laws of evolution, of Karma, of Reincarnation.

Man's Great Destiny. Following the argument hinted at about elementals, on p. 221, it is said that the celestial Hierarchy of this Manvantara will be transferred in the next cycle of life to higher, superior worlds, in order to make room for a new hierarchy, of the same order, which will be composed of the elect ones of our own human race. Such is our destiny, and such the path up which we climb; and when that point is reached, we must work still on for the benefit of those below us. This is the basis of altruism, and without altruism the consummation cannot be reached.

That High Spirits Work on Earth in bodies of men, while those spirits are still in the highest spheres, see *V. I, p. 233-234 and notes*, also *note p. 235*. On p. 233 it is clearly explained that the author does not mean that which is called among the spiritualists "control" of mediums by a spirit, but the actual continuance of the status and functions of the incarnated spirit in the supersensuous regions, while actually using as its own and working in a mortal envelope on earth. So that, according to her, there are certain persons on this earth, living and working as ordinary human beings and members of society, whose informing divine part is so immeasureably high in development that they as such high beings have a definite status and function in the "supersensuous regions." We should say—assuming the correctness of the author's statement—that she herself was such a case, and that "H. P. B.," whether hourly in the day or at night when all around was still, had a "status and function" in other

spheres where she consciously carried on the work of that high station, whatever it was. There were many events in her daily life known to those who were intimate with her that this hint may ravel, or at least shed much light upon. And in one of her letters this sentence appears—in substance—"The difference between you and me is that you are not conscious except at day, while I am conscious day and night, and have much to do and to endure in both of these existences from which you, being thus half-conscious, are happily saved."

In the Hindu books and teachings there is a reference to this when they speak of high *gnanees*—that is, persons full of knowledge and spiritual power—being attracted to this earth by certain acts and at certain times in the history of nation, race, or city.

Loss of the Soul. The possibility of the abandonment of the body by the soul is outlined on *page 234, V. I.* thus: "The soul could free itself from and quit the tabernacle (of the body) for various reasons, such as insanity, spiritual and physical depravity, etc." And at the end of the note on p. 235 it is hinted broadly that such freeing of the soul from the body, leaving the latter to run out its course, is not confined to the case of those who are insane or depraved, but may occur with those who make great advance in knowledge and such consequent alteration in the constitution of the soul, as it were, that they no longer can dwell on earth, using the old body. It does not appear, however, that this subject is carried any further than this hint, found, as is so usual with H. P. B., in a note. In this the words are: "For this occurrence is found to take place in wicked materialists *as well as in persons 'who advance in holiness and never turn back.'*" From my knowledge of her methods I regard this note as a deliberate reverse of sentence, in which the object of it is found in the words which are used in the underlined part.

The Necessity for Individual Effort. This is very emphatically put, and in precisely the style of H. P. B., in the 3d paragraph on *page 244*, in the parallelisms, where *Atma* is spoken of. Here she shows that *Atma* is not subject to change or improvement, but is the "ray of light eternal which shines upon and through the darkness of matter—*when the latter is willing.*" [Italics are mine.] If matter, in the human being, the personal self, the body, and the astral body, with passions and desires, is not willing to be fully informed by the Spirit, then *Atma* will not shine through it because it cannot, inasmuch as matter then does not submit itself to the Divine behests. The willingness can only be shown by individual effort toward goodness and purification. It would seem that this ought to do away with that negation and supineness indulged in by even theosophists who talk of "not interfering with Karma".

ONLY THREE DIMENSIONS OF MATTER. The "fourth dimension" is combatted on *pages 251-252 et seq.*: "So long as there are foot-rules within the resources of Kosmos, to apply to matter, so long will they be able to measure it in three ways and no more." [p. 254.]

LESSONS ON THE STANZAS OF THE SECRET DOCTRINE.

These lessons are examples of work which has been done by the Branch in Sioux City, Iowa, and they have been sent to THE PATH by Miss Bandusia Wakefield who is their author. They are printed in the hope that other Branches may find them as useful as they proved at Sioux City, and also with the view of giving out lessons of the same kind from the General Secretary's office if the plan seems good. As Miss Wakefield says, the Branch prepared itself by some previous study. Lesson 3 was also sent, but lack of space forbids its appearance in this issue. Branches are asked to communicate with the General Secretary about this matter and to report results if any. There is no doubt that the T. S. at Sioux City will be glad to aid any Branch in the study in advance of anything that the Gen. Sec. may do.

The plan pursued was that the questions were given out in advance of the answers, and the members of the Branch asked to learn the Slokas and try to find answers to the questions. After they had done what they could the Answers were given them, not as conclusive, but as aids. [ED.]

ABBREVIATIONS.

S. D.=The Secret Doctrine.
I. U.=Isis Unveiled.
T. B. L.=Transactions of the Blavatsky Lodge.
L.=Lucifer.
V. S.=The Voice of the Silence.
W. G.=The Working Glossary.

LESSON I.

1. Of what do the Stanzas of the first volume of the *Secret Doctrine* treat? [S. D., I., pp 13 and 151. T. B. L., 2. p. 6.] Define Pralaya Maha-Pralaya, Manvantara, and Maha-Manvantara. [W. G.]

2. How may these Stanzas be interpreted? [T. B. L., 2, p. 6.]

3. What is the first of the three fundamental propositions which the Secret Doctrine teaches? [S. D. I., p. 14.]

4. Under what aspects is the Causeless Cause, or the Absolute, symbolized? [S D. I., pp. 14 and 43.]

5. Absolute abstract motion is symbolized by what term? [S. D. I., p. 14.]

6. Does this ever cease? [S. D. I., p. 55.]

7. What is the second fundamental proposition of the Secret Doctrine? [S. D. I., p. 17.]

8. What is the third fundamental proposition of the Secret Doctrine? [S. D. I., p.17].

9. Why is the pilgrimage of every soul through the cycle of Incarnation said to be *obligatory*? [S. D. I. p., 17.]

10. Of what does the first stanza treat? [S. D. I., p. 21.]

Define Sloka. [I. U. I., p. 585. Five years of Theos., pp. 567. Theos., Rel., and Occult Science, p. 374.]

11. What is the first Sloka of the first Stanza?

Ans.—The Eternal Parent, wrapped in her ever invisible robes, had slumbered once again for seven eternities.

12. What one word is used to symbolize the Eternal Parent? [S. D. I., p 35.]

13. In what sense is this word used? [S. D., I. pp. 11 and 14.]

14. What other terms refer to the same thing or different aspects of it? [S. D. I., pp. 17, 48, 256, 332, 458, 460, 534.]

15. What are the "invisible robes"? [S. D. I., p., 35.]

16. Why is the feminine used in referring to the Eternal Parent? [T. B. L. I., p. 4.]

17. When is space, or the Eternal Parent, called "Mother," and when "Father-Mother"? [S. D. I., p. 18.]

18. What is meant by the "Seven Eternities"? [S. D. I., p. 53.]

LESSON II.

19. What is Sloka 2 of Stanza 1.?

Ans.—Time was not, for it lay asleep in the infinite bosom of duration.

20. What is time? [S. D. I., pp. 37, 43, 44. L. IX. p. 146.]

21. What is the difference between time and duration? [T. B. L. I., p. 10, 11.]

22. Why was time not? [S. D., I. p. 37.]

23. What is Sloka 3. of Stanza 1?

Ans.—Universal Mind was not, for there were no Ah-hi to contain it.

24 What is meant by "mind"? [S. D. I., p. 38.]

24. What is meant by saying "Universal Mind was not"?

26. In what sense *is* it during Pralaya? [S. D. I., p. 38.]

27. Why is it not manifest?

28. What is the vehicle of manifestation called in the Sloka?

29. What are the Ah-hi? [S. D. I., p. 38.]

Review Lesson I.

ANSWERS TO LESSON I.

1. The Stanzas of the first Volume of "The Secret Doctrine" treat mostly of the evolution of our own Solar System after a Solar Pralaya.

"The first Stanzas treat of the awakening from Maha-Pralaya, and are not concerned with the Solar System alone." [Tr. B. L. 2. p. 6.] "Sloka 4 of Stanza VI. ends that portion of the Stanzas which relates to the Universal Cosmogony after the last Maha- Pralaya." [S. D. I., p 151.]

Pralaya is a state of rest or dissolution, where all is in a condition of latency or potentiality. *Maha* means great, and a *Maha Pralaya* is a great period of this character.

A *Manvantara* is a period of evolution or "reconstructive activity on the objective planes of the universe intervening between two pralayas."

A *Maha Manvantara* is a great period of this character, including a number of smaller manvantaras and pralayas.

2. These Stanzas "may be interpreted on seven different planes, the last reflecting, by the universal law of correspondences and analogy, in its most differentiated, gross, and physical aspect, the process which takes place on the first or purely spiritual plane." [Tr. B. L., 2, p. 26.]

3. The Secret Doctrine teaches as the first of three fundamental propositions that the Causeless Cause of all is "an Omnipresent, Eternal, Boundless, Immutable Principle "which " transcends the power of human conception." [S. D. I., p. 14.]

4. It is symbolized under the aspect of "Absolute Abstract Space representing bare subjectivity," and "Absolute Abstract Motion representing unconditioned consciousnsss." [S. D. I., p. 14.]

Duration is also an aspect of the Absolute. [S. D. I., p. 43].

5. Absolute Abstract Motion is symbolized by the term "The Great Breath." [S. D. I., p. 14.]

6. "The Great Breath" never ceases, not even during Prayala. [S. D. I., p. 55.]

7. The second fundamental proposition of the Secret Doctrine "is the absolute universality of the law of periodicity, of flux and reflux, ebb and flow." S. D. I., p. 17.] We have illustrations of this law in the succession of day and night, winter and summer, sleeping and waking, etc.

8. As the third fundamental proposition, "the Secret Doctrine teaches the fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root ; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation in accordance with Cyclic and Karmic law, during the whole term." [S. D.I., p. 17.]

9. This pilgrimage is said to be obligatory, because in order to attain independent conscious existence it is necessary that "the spark which issued from the pure Essence of the Universal Principle, or the Over-Soul," should pass "through every elemental form of the phenomenal world of that Manvantara," and acquire "individuality, first by natural impulse, and then by self-induced and self-devised efforts." [S. D. I., p. 17.]

10. The first Stanza decribes in symbols "the state of the *One All* during Pralaya, before the first flutter of re-awakening manifestation." [S. D. I., p. 21.]

A Sloka is a distich, or a couple of poetic lines making complete sense, not in the translation but in the original stanzas. [I. U. I., p. 585.]

11. [Stanza 1., Sloka 1.] *The Eternal Parent, wrapped in her ever invisible robes, had slumbered once again for seven eternities.*

12. The Eternal Parent is symbolized by "Space."

13. The word is not here used in its ordinary meaning, but in the sense of "Absolute Abstract Space representing bare subjectivity."

14. The following terms are also used as synonymous with "The Eternal Parent" or with each other: Akâsa, Mulaprakriti, Universal Soul, Over-Soul, Sixth Principle of the Universe, Aditi, Pradhâna, Æther [of the ancient Greek philosophers], Alaya, Waters, Great Deep, Celestial Virgin Mother, and Primordial Ocean of Space. [See S. D. I., pp. 17, 48, 256, 332, 458, 460, & 534.]

15. "The 'Robes' stand for the noumenon of undifferentiated Cosmic Matter. It is not matter as we know it, but the spiritual essence of matter, and is co-eternal and even one with Space in its abstract sense." S. D. I., p. 35.] Hence the "invisible robes" are but an aspect of the Eternal Parent. This "mystic root of all matter" the Hindus call Mulaprakriti. "It is the Soul, so to say, of the *One* infinite Spirit." It is the source from which Akâsa radiates." [S. D. I., p. 35.]

16. "Though it is impossible to define the Causeless Cause, yet once that we speak of the first something that can be conceived, it has to be treated as a feminine principle. In all Cosmogonies, the first differentiation was considered feminine." [T. B. L., p. 4.] It is sexless, but has in it the latent potentiality of both sexes.

17. "Space is called 'Mother' before Cosmic activity, and 'Father-Mother' at the first stage of re-awakening." [S. D. I., p. 18.]

18. By "Seven eternities" is meant seven periods of rest equalling the seven periods of activity. "'Seven Eternities' is made to apply both to the *Maha-Kalpa* or the (great) Age of Brahma and to the Solar Pralaya and subsequent resurrection of our Planetary System on a higher plane." [S. D. I., p. 53.]

Literary Notes.

Twentieth Century, which had printed some nasty flings at Theosophy and the Founders, very generously allowed a reply, double the length usually conceded to correspondents, to a very able refutation by a very able Brooklyn Brother who never vainly grasps a pen.—"W. M." This is another illustration of how journalism is opening its doors to Theosophy.

"The Mystic Quest, a Tale of Two Incarnations," is by Wm. Kingsland, and any man who has read *The Higher Science* expects to find, and does find, in anything else by its author an able and lucid depiction of Theosophy. In this story is emphasized what is, in our judgment, a truth of large significance and importance, that quick response to Theosophic doctrine means familiarity with it in prior incarnation. Arthur Silton thus responds, and a bare rescue from drowning revives his mem-

ory of self and friends during their association in Thessaly 1600 years before. The "Tale" is slight, almost too slight for the heavy mass of doctrinal structure it is made to support, and hence has not the mental relief of Sinnett's *Karma*; but its exposition of the Theosophic system is so just, its portrayal of the "Quest" so inspiring, and its whole tone and spirit so truly devout, that any reader may be uplifted and nerved by it. [*Geo. Allen, London; price not stated.*]

November Lucifer gives warning in the editorial "Mysticism, True and False" against the sensual perversion of Mysticism in writings of the T. Lake Harris school. "The Esoteric Christ" enters the region of the fanciful and cloudy. "The True Brotherhood of Man," by Mr. G. R. S. Mead, is a demolition of Mr. Innes's serial "The True Church of Christ". Perhaps there has never been a better exemplification of the *á priori* and the *á posteriori* methods than in these two articles. With great acuteness and minute pains Mr. Innes elaborated a labored scheme from theory and analogue. Mr. Mead points certain facts at it, and down it goes. The facts are mainly concerning the Church Councils, and are steel-like in their incisiveness and fatality. At the close of the article is a serious, earnest appeal to all students "not to impose a Church and a Priesthood upon any man," an appeal which all who know H. P. B.'s cautions against creed-tests and dogmatic assertiveness most gladly welcome and echo. "The Seven Principles of Man" goes on in its invaluable explanation, and as a pamflet will be indispensable to every Theosophist. If only for its beauty, the second paragraph on page 236 would be a gem to any *littérateur*. Part II of the "Outline of the *Secret Doctrine*" is excellently well done. "Heat, Sound, and Consciousness" is highly argumentative, and may possibly be no less logical. The League of Workers has established a *crèche*, and other good news is that the debt of the Headquarters Building Fund has sunk to less than 20£. [A. F.]

November Theosophist contains the first of several articles by Col. Olcott upon "My Hypnotic Research in France," this one expressing purpose, if leisure is ever obtained, of a critical work on Hypnotism, showing that its puzzling problems can only be solved by Asiatic Esotericism. E. Kislingbury begins a course of papers on "Modes of Meditation," analyzing and illustrating in this one those practised in the Roman Catholic Church. It is exceedingly interesting, and already gives clue to valuable methods of practice. "Sradha Ceremony of the Hindus" expounds the offerings of food to the *manes* of deceased ancestors and contains some very just reflections on collateral themes, even if not very strong on the rationale of Sradha itself. Branch Reports are good, and the excellent work of the Inspector of Branches is spreading life all through India.

Theosophical Siftings, Vol. IV, No. 13, is of two articles. "The Septenary Nature of Consciousness", A. L. Cleather, is hardly a contribution to the topic, being mainly of extracts from the *Secret Doctrine* and the *Study of Man*, without addition of independent thought or of elucidation. Hence a continuance of confusion and contradiction. It is asserted that "the terms Spirit and Consciousness are interchangeable", but that the Absolute is unconscious, and that the unconscious Absolute, the Conscious Spirit, and Matter are the "Root from which all the manifested

Universe springs"! Dr. Hartmann's wise reminder in Vol. IV, No. 7, that streams do not rise higher than their source should be hung above the desk of every Theosophical writer on metaphysics. "Theosophy", Dr. Allen Griffiths, is a very excellent paper which has had the honor of being reprinted by *Siftings* from the *Theosophist*, having been reprinted by the *Theosophist* from a California daily. [A. F.]

FEBRUARY ARENA is expected to contain an answer by Mr. Wm. Q. Judge to the slurs upon Madame Blavatsky by Mr. Moncure D. Conway in his article in the October issue of that magazine. [*The Arena, Copley Square, Boston; 50 cts.*]

PAUSES No. 3 contains 9 selected articles explanatory of Theosophic principles, the PATH being honored by having 2 of them from it.

THE PACIFIC THEOSOPHIST for December announced the following course of lectures to be delivered on Sundays at Tacoma in the afternoon and Seattle in the evening: "Theosophy, What it is"; "Evidences of Theosophy"; "Masters of Wisdom and Occultism"; "Evolution of Soul through matter"; "Seven-fold division of man"; "Reincarnation a necessity of Evolution"; "Karma"; "Scriptural Interpretation of Theosophy." Besides many crisp items of Theosophic news about the Pacific Coast and elsewhere, are given short articles on important doctrines and facts. The *Pacific Theosophist* is but 50 cts. a year, and subscriptions may be sent to Mrs. Anna L. Blodgett, Yesler Ave. and Rochester St., Seattle, W. T.

THE NEW CALIFORNIAN for December has an astute sketch by Violet Williams called "A Psychomenal Phenomenon", concludes Dr. Anderson's able paper on "Hypnotism", reports Mr. Judge's lecture on "The Inner Constitution of Man", and adds short articles on social problems. It is evident, however, that Herbert Spencer is still needed to dispel the delusions about the "State" as a successful manager.

THEOSOPHY AND RELIGION, a tract of less than 6 pages by G. R. S. Mead, is one of the most compact examples of resistless logic and clear, terse thought ever put in print, not a superfluous word or a sectarian touch marring it. The only questionable position is that in lines 10 and 11 of page 4.

THEOSOPHY AND ETHICS, by E. T. Sturdy, is very well done, but would be even better if somewhat enlarged in its last part.

THEOSOPHY MADE EASY, by Major W. Hudson Hand, sketches rapidly an outline of the system, making it both clear and precise. It is one of the many little works now pouring from Theosophic presses which fill up at intervals the vast space between a leaflet and *The Secret Doctrine*.

THE IMITATION OF BUDDHA is a beautiful little book of verses from the Buddhist Scriptures arranged for each day of the month. It is by Ernest M. Bowden, with a preface by Sir Edwin Arnold, K. C. I. E., C. S. I. Sir Edwin says, "It is a well meditated little volume", and recommends it without hesitation or reserve. So do we. [*Methuen & Co. 18 Bury st., London E. C., 1891.*]

THE BUDDHIST for 3 of the weeks in October has arrived. Its most important articles are an interview with Mr. Sinnett and a defense of Buddhism against the charge of atheism.

THE PATH has received a fresh supply of the *Memorial Volume to H. P. B.*, and can now fill all orders at 35 cts. This is a collection of letters upon the life and character of our great Teacher contributed to and first published in *Lucifer*, the authors being Laura Cooper, Emily Kislingbury, Isabel C. Oakley, the Countess Wachtmeister, A. P. Sinnett, Chas Johnston, Wm. Q. Judge, Annie Besant, G. R. S. Mead, Herbert Burrows, W. R. Old, J D. Buck, Rai B. K. Laheri, Saladin, Archibald Keightley, Franz Hartmann, Alice Gordon, Francesca Arundale, Alexander Fullerton, J. Campbell Ver Planck, Wm. Kingsland, Henry S. Olcott, Bertram Keightley, and José Xifre. From different view-points and from varied experiences these friends sketch her many-sided nature, and give from their intercourse with her illustrative incidents and suggestive facts. Such a testimonial is almost unique, and every theosophist has an interest in perusing and preserving it.

ESTUDIOS TEOSOFICOS, first series, from Feb. to Oct., 1891, has been bound in a pamflet and issued from Barcelona at the price of 4 francs. It contains many important and instructive articles, and is a monument to our worthy Bro. F. Montoliu.

THE first installment of a "Brahminical Catechism" from a Brahmin of Pondicherry, India, intended for this number of the PATH, has been crowded out by want of space.

TEA TABLE TALK.

In a conversation far more weighty than any which the Tea Table has recorded, and which took place between the two editors of *Lucifer*, this question—or its equivalent—was asked by the sub-editor:

"What is the first step in occultism?"

It was H. P. Blavatsky herself who answered:

"To adapt your thoughts to your plastic potency."

This reply, quoted here from memory, might be developed into a volume of no mean size. It is an epitome of the science of thought. The many persons—and their number grows daily greater—who desire to study practical occultism, would do well to approach it by this, the only safe gate, which is also the gate of power. It is not sufficiently well understood that every one of those energic emissions or processes which we call "a thought" does mould the subtile matter of the ether into etheric form. Such forms are condensed ether, and are held together by the formative power, or plastic potency of the soul substance, just so long as the thought energy inheres in them. The more intense the thought—or the greater the thought tension, to put it differently—the longer does that etheric form cohere as such. The same

fact has been otherwise expressed when it has been said that life-elementals at once coalesce with such thought pictures and remain in them so long as they cohere. The atomic substance of the ether is, every atom of it, a life. Some of these lives are the microbes of modern science, elementals of a low grade. They are the fiery lives, the devourers of the *Secret Doctrine*. They are also the builders. Anon they go to form a body or parts of a body; they sustain it awhile and then destroy it, often by fermentative or putrefactive processes: thus they are seen in the triad of Brahma, Vishnu, and Siva; each function expressed by these names, creative, preservative, and destructive, being in turn manifested by each microbe or germ. See, for example, the giant cells of the bone, which at first go to form bone and afterward to absorb it.

The energic pictures thus formed by the mental action of men are sensed by the inner man of each. Sometimes, even, the vibration thus sensed gets impressed upon the brain centers and enters the lower consciousness by avenues of which we have now but a feeble idea. The pictures inhere in the mental sphere of each of us, and the sphere is dense, turbid, contractive, or shows all the brightness of the higher vibration, according to the nature of these thought forms, which not only act outwardly but which also re-act upon their creators.

The importance of regulating our thoughts, in view of the plastic potency of the soul and its imaginative power, hence becomes apparent. As thought is dynamic, these pictures, often themselves an agglomeration of lives, are felt far and wide. It has frequently been said that a man could be shut between prison walls and could yet work for Humanity, by the simple means of right thinking.

The reason why such adaptation is the first step in occultism must now be found.

Occultism has been defined by H. P. Blavatsky to be "the study of the workings of the Universal Mind." Our primary study of that Mind is at first confined to its reflection in ourselves. We must endeavor to find some trace of it within our own consciousness or in one of the modes of that consciousness. What is called the sub-conscious mind is a near approach to the Universal Mind. But how can we find that? We are inclined to say it is too difficult a task.

It is difficult, but not too much so. The very effort involved in the search is in itself helpful, for the greater emission of mental energy creates powerful centers or pictures in our sphere. It is through their constant reaction upon us, perhaps, that we at last discover a trace of the sub-conscious mind.

If we examine ourselves critically we see that there is, lying back of ceaseless mental change, of all the continual going to and fro of Thought, a power to observe, sum up, analyze, and dissect the whole process. We find ourselves possessed of another mode of consciousness, above or behind the fluctuations of thought, which calmly observes the whole panorama moving before it. Through this power even the sinner who knows his sin

still feels that sin not to be representative of his entire nature, feels himself, at the core, to be better than that vile outward seeming. It is Patanjali who says of the soul that it is the Spectator, and when the question is asked, where is the soul at the time of concentration—or when the mental energy is at rest—he replies, "At the time of concentration the soul abides in the state of a spectator without a spectacle."

Before the student reaches this state of concentration, he makes a preliminary step towards it when he discovers this center, place, mode, or state of consciousness in which he surveys his whole mental field as something not himself, and feels that self to be the perceptive power *per se*. For he has then only to enter that mental plane as often as possible, and to realize it as vividly as possible, and he has evolved a rudiment—if I may so call it—of the Universal Mind. That mind, that state of consciousness, observes the mayavic panorama spread before it as something apart from itself; the person who realizes that state of consciousness is nearer the Universal Mind; he has entered one of its phases or states; it is not a state of trance.

The best method to pursue is that of analysis along the line of the seven principles. So long as I look upon myself as a homogeneous whole, I contract my mental sphere into one dense and slowly vibrating mass. It is the picture of himself as uniform—as opposed to duality—which fetters the soul of man. The image he has made of himself is the prison house of his soul. When analysis comes into play he no longer says "I crave," "I win," "I desire," "I sin." No longer, intoxicated by the fumes of his own passions, does he plunge into the ocean of sensuality. He says, as one aspect of desire comes before him, "In this the Kamic principle is active"; another he ascribes to undue stimulus of the linga-sarira; here he sees the lower manas prevailing, and here the flash of intuitive perception. He ascribes each act to its parent principle; each becomes to him a result of one of these principles; they are no longer himself, but he is the judge of them all, and analysis destroys the heady fumes of desire. ***For desire ceases to attract us when we no longer identify it with ourself.***

John Stuart Mill once said that he lost, for a long time, the power of emotional feeling, the loss being caused by constant self-analysis which finally deadened all mental enjoyment. It is not probable that this deadness would have resulted had his methods of thoughts permitted him to ascribe his actions to their real sources, the principles in which they have their rise. When the action of the seven principles is realized, we at the same time realize ourself to be that which observes the said action, or the center of which the principles are modes or functions; that center is consciousness itself.

If any person desires to rid himself of a bad mental or physical habit, sincere and constant trial of the method above described must cause the habit to loosen its grip upon his mind. It is not a form of mind-cure, for that acts by denial, while in this case there are analysis and the tracing of effects to their true source, or, at least, somewhat further up stream. By means of this cold analysis the personal mental image is broken up into a

series of thought forms true in themselves, each one an image of the Universal, each instinct with a life of its own. The prison house is rent asunder, and man, the prisoner of himself, dazed, startled, but unbound, finds himself slowly emerging into the large fields of Universal Thought.

JULIUS.

MIRROR OF THE MOVEMENT.

AMERICA.

BROOKLYN T. S. has given up its meetings in Robertson Hall, and will hereafter hold them at the house of Mr. Shaw, 29 Lefferts Place. The Library of 200 books is free.

MALDEN T. S. has wakened up, arisen from repose, has secured a permanent Headquarters, and feels the tingling of life. In a nice, old-fashioned house not far from the Square the Branch has taken 3 rooms, two of which will be thrown together into a Hall amply large enough for meetings. The first meeting was held Nov. 30th, and the home-like and comfortable aspect of things gave great satisfaction to all present. Of Mr. Louis F. Wade, the President, such pleasant accounts reach us that the temptation to be personal is very strong. There is a generally-diffused hope of continued activity and of consequent growth. Malden is our fourth oldest Branch, having been chartered in '85, and 7 is an age when life is expected to be vigorous and buoyant.

MRS. ERMA E. GATES, 117 Public Square, Cleveland, Ohio, whose generous offer to supply tracts for distribution at the mere cost of paper was published in September PATH, has received orders for 12,000. Not only does she purpose continuing this admirable plan for enabling Fellows and Branches of small means to do good missionary work, but she now makes a still further offer. It is that she will contribute the labor of type-setting and press-work towards the issue of other tracts and of such Theosophical matter for distribution as may be desired, only the paper to be paid for. It often happens that an article in a magazine or a newspaper, sometimes a private letter or a Branch paper, has peculiar fitness for local circulation, though not demanded for general use. Many such are lost because the cost of printing is a bar. But Mrs. Gates's noble project opens the way to an extended use of varied matter now read but by a few, and intelligent Theosophists can thus contribute at a very petty expense a great boon to a whole neighborhood. Of course the offer has no reference to the printing of matter for private purposes, it relating only to *missionary* efforts. It is virtually an offer of partnership with Theosophists able to pay only for paper and mailing: the partner will give the artistic skill, the time and the manual work. Probably many will be glad of such an opportunity, and the PATH will be glad to hear that they have seized it.

INDRA T. S., Clinton, Iowa, had hitherto held its meetings at the houses of members, but has now rented a room—the Odd Fellows' Library, and will be able in the future to secure a better attendance at meetings and to

provide for public admission. Branches very often, perhaps usually, begin with the use of private houses as a necessity for the time, but always find that a room is indispensable to the best work, as also to supplying any facility for instruction of and accretion from the public.

MRS. FRANCES G. VAUX, 1714 Pacific Ave., San Francisco, has modelled a bust of Madame Blavatsky which has received much encomium from the artist's friends. Being made from photographs and not from life, it has exacted no little perception and even intuitional skill, and some contribution as to detail has been made by personal friends of H. P. B. Before long a copy of it will be placed in the New York Headquarters, as also of the mask which can be furnished instead of the full bust. The friends and pupils of H. P. B. will always look with the deepest interest on every attempt to portray her features by art, and must forever regret that no cast was made while she was with us. But many photographs in different styles exist, and Mrs. Vaux was conversant with several of excellence. Terms for either the bust or the mask will be furnished by her upon application.

AURORA T. S., Oakland, Calif, had for its Sunday evening lectures in December *Theosophy and Metaphysics*, Dr. Allen Griffiths; *Divine Thought and Primordial Substance*, Mrs. Sarah A. Harris; *The Evolution of Consciousness*, Geo. P. Keeney; *The World's Crucified Saviors*, Dr. J. A. Anderson. Two private meetings of the Branch are held each month, a Free Circulating Library of Theosophical books is open every Saturday afternoon, and the "Children's Hour" is held each Sunday at 2.30.

CHICAGO T. S. has reëlected as President Mr. Geo. E. Wright, and as Secretary Miss Pauline G. Kelly, 278 Bissell St.

VEDANTA T. S., Omaha, Neb., has elected a new President and Secretary, Mr. R. D. A. Wade, and Mr. Harrie Merriam, 2113 Clark Street. Branch work is to be undertaken with fresh vigor, in particular the furnishing of documents to all interested persons. Every member of the Branch has been appealed to for direct information and help, and it is determined that the attention to Theosophy now diffused through the city shall be fully utilized. The regular meeting of the Branch is held each Sunday evening, and a meeting for study has place each Tuesday evening.

CINCINNATI T. S. since the opening of its enlarged and remodelled Headquarters has changed its regular time of meeting to Tuesday evening, since which date four essays or lectures have been given, with informal discussions thereon: Dr. J. D. Buck on *The Founding of the T. S. and its Mission;* Mrs. Robert Hosea on *Karma and Reincarnation as applied to Universal Brotherhood;* Dr. Thos. M. Stewart on *Evolution;* and Mr. J. Ralston Skinner on *The Kabbala, the Source of Measures and their Meaning.*

BOSTON T. S. A class for the study of the *Key to Theosophy* was started here in October with about 15 attendants at the rooms, 152 Boylston St. Bro. R. Crosbie has charge thereof. It has been working steadily on alternate Sundays with increasing numbers, so that at the meeting on Nov. 22d there were 50 attendants, many being non-members. It has been found of great use in educating the members in Theosophical doc-

trines. One person reads the questions from the book, the chairman reads the answers. A section is completed in that way, and then questions and discussions follow on what has been read. A class on the *Secret Doctrine* is also held every second Sunday under charge of Chas. R. Kendall.

THE LADY THEOSOPHISTS of Decorah, Iowa, gave a musical and dramatic entertainment on Nov. 17th, the proceeds to form the nucleus of a public T. S. Library. Nearly $40 were cleared. The drama was intended to express Theosophical teaching, and, as the curtain fell, a red light was thrown on the tableau of a Philosopher pointing out to a reverent group a banner bearing the word "Theosophy".

"THE GENERAL SECRETARY'S VISIT to the Pacific Coast has, among other good things, resulted in measures now being perfected by the "Pacific Coast Committee for T. S. Work" to secure a suitable man as travelling lecturer upon Theosophy for the Coast. In order to effectuate this scheme the Committee have appealed to Theosophists there for financial aid, and with good prospect of results. The necessity of such a lecturer was one of the first things which impressed Mr. Judge upon arrival, as it had previously impressed the Committee. They now hope to have the lecturer in the field by Jan. 1st. Several persons are available for such work, but no selection has yet been made. The Executive Committee—Dr. Allen Griffiths, Dr. J. A. Anderson, Mr. E. B. Rambo, and Mrs. V. M. Boane—are investigating the qualifications of different candidates, and hope soon to make a satisfactory choice for so important a work.

Bro. Sidney Thomas of San Diego is doing good Theosophic service in Southern California, and is now preparing a course of lectures for use in a tour through that section.

Recent lectures in Red Men's Hall, San Francisco, have been: Nov. 22d, *The Judean Adepts*, Dr. J. S. Cook of Sacramento; Nov. 29th, *Theosophical View of Metaphysical Healing and Mind Cure*, Dr. A. Griffiths; Dec. 6th, *Divine Thought and Primordial Substance*, Mrs. S. A. Harris; Dec. 13th, *The Evolution of Consciousness*, Geo. P. Keeney; Dec. 20th, *The World's Crucified Saviors*, Dr. J. A. Anderson; Dec. 27th, *Karma*, Prof. Chas. H. Sykes." (*Communicated.*)

FROM THE N. Y. HEADQUARTERS lectures have been supplied during December as follows: Washington, D. C. Dec. 11th, 12th, and 13th, Miss Katharine Hillard, on *The 3 Objects of the T. S.*, *Karma and Reincarnation*, and *The Theosophical Theory of Evolution*; Harlem, N. Y., Dec. 11th, Wm. Q. Judge on *Karma and Reincarnation*; Providence, R. I., Dec. 13th, Alexander Fullerton on *The Common-Sense of Theosophy*.

OBITUARY. Bro. Chas. Wieland, member of Krishna T. S., died Dec. 10th, 1891, aged 56. His body was cremated at Walnut Lane Crematory, Philadelphia. At the house Bro. A. W. Goodrich, F. T. S., made some remarks. Bros. Wieland was a graduate of the University of Stuttgart, and was a man of learning.

Visit of Mrs. Annie Besant.

Mrs. Besant's visit to the States lasted only 12 days, for she arrived on Nov. 27th and left Dec. 9th, but she gave 4 public lectures and an address to the Aryan Branch, as well as a talk to a private meeting. The first lecture was at Chickering Hall, New York, on Nov. 29th, upon "Madame H. P. Blavatsky and Reincarnation", about 550 attending. The second, "Theosophy", was in Fort Wayne, Ind., on Dec. 1st. The third, "Theosophy and Occultism", was in Philadelphia on Dec. 4th. The fourth, of same title, was in Chickering Hall on Dec. 6th. A dense crowd blocked the entrance, the sale of tickets became difficult, speculators flourished, and, when the lecture began, 1250 people filled the seats, others stood throughout, and still others were turned away. Perhaps never had she been more lucid, illustrative, and convincing. All her marvellous power seemed evoked by that dense crowd intent on every word, a crowd to most of whom Theosophy was a new thought, yet who had come to hear her and it. And if applause expressed their feeling, what were the gratitude and enthusiasm of those familiar with it, but who had never heard it voiced with such power and clearness, such mastery and eloquence! Truly a Theosophist may be proud of a title and of a faith which he shares with so exalted and yet so gracious a representative.

On Tuesday evening, Dec. 8th, Mrs. Besant attended the Aryan meeting. The front part of the Hall was reserved for Aryan members, but the rest was filled by an eager crowd, even the gallery being for the first time used. "Concentration" was the subject in order, and after brief participation by others Mrs. Besant took it up and poured light and strength and inspiration into its every section. For 40 minutes her great gifts were lavished on a delighted audience, and then, as on Sunday evening, scores asked the honor of touching her hand. On Wednesday morning she embarked on the "City of Paris", her closer friends, as with St. Paul at Ephesus, sorrowing for the words of farewell which she spake. "And they accompanied her unto the ship." Upon the voyage she lectured upon Theosophy to the passengers. [A. F.]

FOREIGN.

London Letter.

A new step in advance may now be recorded; the H. P. B. press has grown into a regular printing office, and Bro. Pryse has a staff of seven under his able management.

A house has been taken close to Headquarters, and over it in large letters is the talisman of the Theosophical Society, *H. P. B.*, and much curiosity do these well-known letters excite in the passers-by.

The name of the Society is also on the front of the house. Inside it has been arranged with great taste by Bro. Pryse, and the press has started on its great work, a new edition of the *Secret Doctrine*. All Theosophical literature is now printed by the Society on its own premises, and indeed the call for literature has been extraordinary, from all parts daily do we have demands for "something about Theosophy."

The debate at St. George's Hall on Nov. 10th scored a brilliant success for Annie Besant, and a most unqualified defeat to the Rev. G. Coles. To quote from the report of a well-known London paper, "An all-pervading faith in their own powers has before now led men to do strange

things, but Quixote in tilting against the windmill never made a greater mistake than did Mr. Coles when he came out to do battle against the Theosophists armed with no better weapons than a large white sheet and a long bamboo fishing-rod. Mr. Coles may be a fair Sunday School lecturer, but he is certainly no debater. After reading out the proposition as a preliminary, he seldom again alluded to it." The *Daily Chronicle* remarked that "whenever Mr. Coles had nothing to say he filled up his time with slides." The fact was that he had some large beautiful lime-light pictures of the symbols of the Society, and opened his discussion with these being thrown one after the other upon the large screen on the stage. They were received in perfect silence until the beautiful design of the *Lucifer* cover went slowly up, with the words in strong relief, "Founded by H. B. Blavatsky": then the Hall rang with thunders of applause from all the Theosophists—it was a significant sign. As the sounds of welcome broke on his ears, poor Mr. Coles looked up in a helpless way, utterly astonished, and well he might be.

He came out to see a "reed shaken by the wind," and he met a "strong man fully armed".

The Theosophists wended their way home both cheery and triumphant. Every paper scored more or less prominently Mrs. Besant's success.

The "League of Theosophical Workers" is making good way. The Crèche, or day-nursery, has had over £80 given to it; and Lady Menk has generously offered to pay the first year's rent; she has also given £20. In connection with the Crèche a "Soup kitchen" is to be opened for giving 2d dinners to the poor during the coming winter. A correspondence class was arranged by Miss Kislingbury, and she now has nine earnest students scattered about England whom she is training in Theosophy. Many and various are the works that are now in hand, too many to be given in a short letter, but everywhere there is vital life and fervent hope for the success of the "Cause".

Truly 1891 has recorded many changes and proved an eventful year. The coming end of the year reminds us of our great loss, but we can say with deep thankfulness that so far the "link" has been kept "unbroken," nay, it has forged a new chain of devotion and aspiration. May 1892 show even more work for the beloved cause.

ISABEL COOPER OAKLEY, F. T. S.

THAT ZEALOUS WORKER, Bro. Peter d'Abrew, 7 Brownrigg st., Cinnamon Gardens, Colombo, Ceylon, is starting a new and invaluable form of propaganda to be called the "Harbor Mission". Colombo is the port of call for steamers to the far East and to Australia, and the number of passengers, already enormous, is continually increasing. He purposes a Committee who will visit every in-coming steamer and distribute Theosophical leaflets and pamphlets to the passengers. Not only will this carry Theosophy to remote and diversified regions, but the need for occupation during those long voyages will insure to such documents both perusal and discussion. It is a most excellent scheme, full of hope. To carry it out Bro. d'Abrew needs ample supply of tracts and small pamflets, and American Theosophists are warmly asked to mail him at above address whatever they can send. It is better not to mail to this office, as then postage would be doubled, but straight to him, prepaying at rate of 1 ct. per 2 ounces. Why not order tracts for him from Mrs. Gates?

Col. Henry S. Olcott writes from Kobè, Japan, that he has succeeded in getting the majority of Japanese sects to sign as approved his draft of 14 Fundamental Buddhistic Beliefs, and but for the awful horrors and losses from the earthquake (which occupy the attention of most of the greatest high-priests), he would have secured all. It was not possible to convene a Council, as at Mandalay, but the translated document was passed around, signed, and sealed on behalf of the sects. The connecting link between North and South has therefore now been made.

Mrs. Marie M. Higgins, Principal of the Sangamitta Girls' School, Colombo, Ceylon, was expected to arrive on Nov. 14th. The sad death of Miss Pickett and the loss of pupils during the interregnum depressed greatly the prosperity of the institution, but the few devoted workers raised all the funds they could towards Mrs. Higgins's passage and the current expenses. The rent of the building seems very low to an American—£5 a month, but this is much in a poor country where hardly anything can be paid by pupils. So the School is not self-supporting, being rather one form of the missionary effort to educate and train the future mothers of Ceylon. Very earnest and touching requests come from the Ceylonese Theosophists for help in this excellent work, and the Path will have pleasure in receiving and forwarding whatever any generous souls may choose to contribute.

Indian Letter.

Adyar, 5 November, 1891.

I open my budget of news for October by announcing two additions to the Headquarters. The first is Mr. Edge, who has come from the London Headquarters. He is all that we could wish and more, having an unbounded sympathy for India and its people, and going to work among us as if he had been here all his life. He has improved upon the present working system of the Indian Section by sending out important pamphlets to various able members, to be translated into the respective vernaculars and distributed gratis among the people. He is of a cheerful and amiable disposition, and has nothing of the reserved formal Englishman about him. He has infused new life and vigor into the Madras Branch by presiding at its weekly meetings and encouraging discussion on Theosophical topics. His last Branch paper, "Some Considerations on the Study of Occultism", should be read by every Theosophist.

The second is C. R. Srinivasayangar B. A. He has been brought here by Mr. Keightley to work for the Oriental department, America. He is a graduate of the Madras Presidency and stood the first in his year. He has, we hear, begun to translate Garuda Purana.

Mr Keightley left the Headquarters on the 27th of September on his Northern tour. Owing to the Dusserah festival he has had to wait before beginning his course of lectures. The *Indian Mirror* has reported in abstract three of his lectures in Albert Hall, Calcutta, and speaks very approvingly of them. One of them was "Occultism and Modern Science." In the words of the paper, "They have aroused an interest in Theosophy that is not likely to die away". He was laid down by fever some days, but he is now all right and working away.

All the papers here have had daily notices on the expected tour of Mrs. Besant now postponed. Some said that it would be good for the political interests of the country, and others that she would be disgusted at the apathy and degradation of the Hindus and leave the whole concern. The thing has made quite a sensation here, and many of the leading papers often quote from the English papers whole articles about Theosophy and reports of the speeches of Mrs. Besant.

The indefatigable Theosophist, Mr. Coopoosamyayer, M. A., B. L., F. T. S., who was formerly District Munsiff at Ambasamudram, Tinnevelly, has now been transferred to Sholinghur. While in the former place he was, as it were, Theosophizing the whole town, and it was through his efforts that Mr. Powell founded the Ambasamudram Branch. He has now been only some months in his new place, but has arranged to found a Branch there too.

Mr. Edge, Ganapatiayar, his clerk, and Mr. Kotayya, the Inspector of the Branches, went down to Sholinghur and opened the Branch. Nine members were initiated, and two lectures were delivered by Mr. Edge. May we have many such Coopoosamyayer among us!

Mr. P. Srinivasa Row is about to publish his invaluable *Commentaries on the 'Light on the Path,'* with additional useful matter. He is also, we hear, writing a novel, *Morya, the Mahatma*. They are in the womb of the future, and, when they see the light, will benefit us considerably.

Inspector Katayya has started on his tour and will visit the Branches in the West and South and prepare them for the Convention. Mr. Dhammapala, who is over in Gaya working for the revival of Buddhism, lectured by invitation in Albert Hall, Calcutta, on "*Buddhism and its relation to Hinduism.*" It was a very able lecture, and is fully reported in the *Indian Mirror* of October 30. I think some of the comparisons made were not tenable, but lack of space prevents my dealing with them here.

In the *Hindu* of to-day I read that the Indian vernacular papers have called Mrs. Besant "*Sannyasini Srimati Beshante*", which means "the holy female ascetic Besant." CHARLES LINDEN.

NOTICES.

I.

Branch Paper No. 22, *Fragments on the Astral Light*, read before the Golden Gate Lodge by Geo. P. Keeney, was mailed to the Secretaries early in December. Forum No. 30 and O. D. Paper No. 9 were sent to members at the close of the month.

II.

The dues-notice to Members-at-large will be issued Jan. 1st, and no documents during 1892 will be sent to such as do not respond.

Reflect, O disciple, that thou hast only a moment in which to mould for good or evil the fleeting atoms that thou castest off each instant.—*The Sadhu's Book.*

OM.